

A DEFENCE (15.)  
of the Innocency of the  
LIVES, PRACTICE, AND DOCTRINE  
of the ENGLISH  
PREISTS, JESUITS, and PAPISTS.  
relating to the Crimes of

MVRTHER and TREASON,  
vnjustly charged on them

by E. C. in his

NARRATIVE

Wherein are discouered  
His Grosse Mistakes,  
His wilfull Falsifications,  
His shamefull Falshoodes, and  
His groundlesse vniust Accusations

OF THE  
ENGLISH PAPISTS.

*In mala Causa non possunt aliter: sed quis coegit eos malam causam habere? Agust.  
A bad cause, (such is the charging Innocent Persons with greivous crimes)  
cannot be better managed: But what forced them to undertake such a bad cause?*

ANSWER:

*Odio habuerunt me gratis. Joan. 15. 25. They hate the Mystical  
Body of CHRIST, without any cause at all.*

*Permissu Superiorum. 1680.*

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## THE PREFACE.



HE *Narrative*, which I here examin in its design is like the rest of the Libells, which haue of late appeared with that title, but is far different in the meanes it makes vse of, to compasse it. All conspire to perswade the world, that *Catholicks are not fit to be permitted in any Government*, by reason of the Designs contrary to them, which we drive on. But the first *Narratives* differre from this, that those alleadged several pretended *Treasons* of *Papists* them aliuie, either committed, or designed in our days, in the presence of thole *Informers*, and which might haue ruined Church, and state had they not been prevented by the seasonable discouery of those villanies: so they were made vp of personall Acts either done, or designed, as was pretended, by *Papists*, then aliuie: and which therefore were iustly charged on them, if the Informations were tru. But that plea being evidently baffled by the many contradictions, and improbabilities it contained, this *Narrative* arraignes the *English Catholicks* in another way, charging them with what its Authour thought blame-worthy in any Professer of the same *Religion*, how distant soeuer he was from *English Catholicks*, both in place where, and time when he lived. To this intent he takes the Liberty to range ouer all ages, and Countries, where *Catholick Religion* hath been profest; and if in this, or any former age, in *Spaine*, or *Italy*, *France*, *Portugal*, or *Germany* he finds an indiscreet Schooleman, a Cholerick Pope, or a Passionat Prince, Write, Speake, or Act reprehensibly, all that is charged vpon the *English Catholicks* in this Libel. So what the D. de *Alva* did in the Low-countries, what *Lewis VIII.* in *Languedoc*, and what *S. Gregory* the greate writ aboue a thousand yeares agoe to *Phocas* the Emperour, all these, I say, and many more serue to increase the indightment drawn vp against vs in this wise *Narrative*.

Here we see this our Freind hath opened a way to find matter enough to charge vs with. But with what colour of Iustice can any of thole illegall actions (suppose them such) be charged on vs, who haue no more hand in them, then in the Actions of the *Cham of Tartary*, or the *Greate Mogul*, or those of *Marius*, and *Sylla*, seing these were dead befor we were borne, so was *Lewis VIII.*

and S. Gregory; and with the D. de *Alua* we had no more communication, then with the great *Mogul*, or the *Cham* With what Topicke then can *we be made* answerable for those faults, of which we knew nothing, vnlesse this worthy person thinks, we could know, before we had any Being.

What Innocency can be proof, when it comes to be tryed as ours is? We were first charged with personall Actions, as actually and personally plotting against his sacred Majesties life and government. The falsity of this charge being made eident, whereas we should be acquitted, a new endightment is drawn vp against vs by E. C. containing all the faults, he had read, or feigned of the Catholicks of what soeuer country, or age: all which he hath deposed in this *Narrative*. Why so? he considers all *Catholicks* that are, or haue been, as one Masse of perdition, one Reprobate Person, whereof each part is made answerable for the bad Actions of the whole, and of each other part of it.

How hard soeuer it be for any Innocency to stand such asfery Ordeale, yet ours hath stood this, and either the vertu of past and foreign *Papists* hath been so wonderfull, or his Blindnesse so greate, that all which Hystories of past times, or remote partes afforded him, could not satisfy his hatred of vs, nor compleate his charge against vs, without helping it out, with new crimes of his owne feighning. Witnesse what he cites page 6. out of *Suarez*, that it is lawfull for any man to kill an excommunicated King. Which he relates as *Suarez* his Doctrine: whereas in *Suarez* after those words, immediatly follows this censure vpon them: *This position is most false. Hac Propositio falsissima est.* You see *Suarez* doth absolutely condemn that very Doctrine, which he is accused to haue taught.

Againe page 9. he assures, that *none but moneyed men can get absolution from their sins in the Roman Church. Peccatorum venia non nisi nummatis impenditur.* A thing so false, that I desie any man liuing to producé one single instance of a man, who vpon score of Poverty was refused absolution. And in all our Churches our Confession seats are as free and open to *hus*, as to *Cresus*. More examples of the sincerity of this *tale teller* will occurre in the following Treatise. These two will suffice for a shew of his Art.

*Recrimination* is a familiar, ordinary, and obuious *Apology*: yet I think it the least satisfactory, & worst of all as being fitter to multiply the number of guilty Persons, then proue the Innocency of any one. For it doth not follow, that M. Whitebreade was Innocent, if it should be proued, that *Oates* hath alwayes had an aversion to the Royal family. Or that the *Papists* are loyal subjects, because the *Wilefists* held seditious Doctrines. Yet I haue been perswaded not to omit that way of answering too, to oblige the *Protestants*, if possible, to combat wicked maximes in their own, as well as in *Papists*, & to moue them to some compassion.



passion of humane frailties ; to which they are much more subject then we. For two very material differences are observable betwixt the things they charge *Papists* with , & what the *Protestants* are accused off.

The first: that those charged on vs are consistant with Authority. For what bad effect could those words of a Pope Spoken in passion haue: *Either I will haue Philips Crown, or he shall haue my Myter?* They forewarned the King of the danger, by discouering such a bad talent in the Pope against him. And moreover probably the Pope himself hauing slept vpon it, was ashamed of such a passionate expression so vnbecoming his Dignity. Whereas the Doctrines we charge on *Protestants*, are seled seditious maximes, which lay the Axe at the roote of all Authority Ciuil, and Ecclesiastical. For example that of the *Witleffists*; *no man in state of mortal sin retaines any Authority*. What King can be sure of his crown, what Bishop of his myter where this Doctrine preuailes.

Another difference is, that we haue long since rejected these Doctrines (if there were euer any such amongst vs) and I challenge Protestants to shew any *Papist* aliuie, who doth teach them. Whereas the *Protestants* retaine the same vnretracted, vncondemned to this moment, & vpon occasions spread them a new. As that seditious maxime of the *Witleffists*, (of which I haue spoken,) which *Oates* hath printed in the Dedicatory of his *Narrative* to the King himself. Whence followes a

Third difference: that what is found blame worthy in our Predecessors cannot be layd to our charge, seing we neither practice, nor teach it; nay our Prelates haue condemned it, as we shall see at the end of this Preface; whereas *Protestants* are answerable for the doctrines of their Fore fathers, and all the pernicious consequences flowing from them, because they neuer condemned, or disowned them; but do still approue of them.

Wherefore seing nothing can be with iustice charged on *English Catholics*, for whom alone I plead: seing their life is so clear from sin, & their Doctrine from error, that neither can be blamed without a calumny, nor our reputation wounded but through the side of Truth: Let *Oates & Pranie, Eueraud & Dugdale, Smith, & Lenison, Bolton, dangeffeld, & E. C.* (one for any thing I know like the rest) multiply their *Narratives* as often as they please, & stuffe them with calumnies to as great a bulke, as their little wit, & great malice will permit, the only effect of those Libels will be to cloud our Reputation from the eyes of the people for a time, & giue them some bad impressions of vs: yet our Innocency will disperse those mists, & shine so brightly, as to be conspicuous to the whole world. And the People it self whome their Ministers seduce with these Fables, & disingenious Arts, will giue to vs, & to the Libellers their due; to

vs, in acquitting vs of the crimes charged vniustly vpon vs; & to them, by finding them guilty of vncharitable lies, at the priuate tribunal of each ones Judgment.

It is vncertaine when we may expect to see an end of these disputes betwixt our *Innocency*, and their *malice*. Nothing put a stop to the false accusations of the Authour of the first & greatest *Narrative*, but his losse of credit, by the open discovery of his lies. A like losse of credit may happily put astop to the pens of these Libellers. And I doubt not, but the better part of our nation will be glad to see *Truth* asserted against *Falshood*, & *Innocency* triumphing ouer *Malicious slanders*.

Of the Authour of this *Narrative* I will only say, that if he had not Honesty to speake only the truth, he had wit enough to conceale his name, that he might preserve his credit, notwithstanding all his lies.

Now because I shall haue occasion to cite in our Defence hereafter some Decrees of Popes (to which all *Catholiks* submit) in our vindication, I will here giue an extract of such Propositions condemned in them which relate to MURDER, & equivocation.

Out of the Decree of Alexandre VII.

Anno 1665. 24. Septembris.

On that day, 28. propositions were condemned vnder paine of Excommunication referred to his Holinesse, vpon any that should practice, teach, or hold lawfull any of them, or speake of them otherwise, then condemning, or impugning them.

Amongst these the seventeenth is as follows:

17. *Est licitum Religioso, vel Clerico Calumniatorem grauia crimina de se, vel de sua Religione spargere minantem occidere, quando alius modus defendendi non suppetit: uti suppetere non videtur, si calumniator sit paratus vel ipsi Religioso, vel ejus Religioni publice, & coram grauissimis viris praedicta impingere nisi occidatur.*

18. *Licet interficere falsum Accusatorem, falsos testes, ac etiam iudicem, a quo iniqua error imminet sententia, si alia via non potest Innocens damnum euicare.*

In English thus:

„ 17. It is lawfull for a Religious man, or Clergy man, to „to kill a Calumniator, who threatens to accuse him, or his order of some „greiuous crimes, in case there be no other meanes to defend himself; & there „seemes to be no other meanes, when the Sycophant is ready to accuse him „before Persons of quality, if he be not killed out of hand.

„ 18. It is lawfull to kill a false Accuser, false witnesses, „& euen the Judge, by whome certainly the Accused shall shortly be condemned, if the Innocent can by no other meanes auoyde the damage.

Out

## Out of the Decree of INNOCENT XI.

publisht 2. March 1679. stilo no.

On thar day Sixty siue Propositions were condemned, & in alike manner forbidden vnder paine of Excommunication. Here I giue those, which I shall cite hereafter.

26. *Si quis vel solus vel coram alijs, sine interrogatus, siue propriâ sponte, siue recreationis causâ, siue quocunque alio sine iuret, se non fecisse aliquid, quod reuerâ fecit, intelligendo intra se aliquid aliud, quod non fecit, vel aliam diem ab eâ, in quâ fecit, vel quodvis aliud additum verum, reuerâ non mentitur, nec est periurus.*

27. *Causa iusta vrendi his amphibologijs est, quorâ id necessarium, aut utile est ad salutem corporis, honorem, res familiares tuendas, vel ad quemlibet alium virtutis actum, ita ut veritatis occultatio censeatur tunc expediens, & studiosa,*

30. *Fas est viro honorato occidere invasorem, qui nititur calumniam inferre, si aliter hac ignominia vitari nequit: idem quoque dicendum, si quis impingat alapam, vel fuisse percutiat, & post impactam alapam vel ictum fustis fugiat.*

31. *Regulariter occidere possum furem pro conservatione unius auri.*

In English thus.

„ 26. If any man either alone, or in presence of others, either vpon examination, or of this own accord, or for diuertillment, or for any other intent, swears he did not do, what he really did, imagining he did some other thing, or some other day then he did it on, or any other truth, that man doth neither lye, nor is periured.

„ 27. A iust caule to vse Equivocation, is when it is necessary, or vsefull to preserve our Health, our Honour, or our goods, or for any other Act of vertu; soe that when these occurre, it may be thought expedient, & laudable to conceale the Truth.

„ 30. It is lawfull for a man of Honour, to kill an aggressor, who endeauours to slander him, if he cannot some other way auoyde the disgrace. The same is to be sayd, if the aggressor giue him a box oth'heart, or cudgel him, & having done so, runs away.

„ 31. I may ordinarily kill a man, to preserve the value of a crowne.

These propositions concerning *Equivocation*, & *Murder*, are in alike manner, condemned, & the greatest Ecclesiasticall Censure annext to those who teach, practice, or defend any one of them, as probable. And there is no English *Catholic*, Jesuit, or other, who doth not submit to this Decree.

As all English *Catholicks*, particularly *Jesuits* are ready to declare publicly when it shall be legally or by Publicke Authority required of them.

## CHAPTER I.

*Reflections on the Preface. Where of the pretended danger hanging over libellers against Catholicks.*

„**E**C: Being very sensible how much this small treatise will expose me to the industrious malice, & hatred of all stiff, & positive *Papists* My cheife businesse was to find out one, that would boldly stand vp with me in the same defence, and be ready to iustify the truth & honest sincerity of these following sheetes.

Answer: It is a common Topick for all who accuse *Catholicks*, to encrease the Odium against them, & recommend their own zeale for the common good to the Publicke benevolence by representing the dangers, they expose themselves to, by discovering the *faults*, the *conspiracies*, the *murders*, the *Treasons* of the *Papists*: As if the Protection of the Law, the security of the publick Peace, the vigilancy of Magistrates, & the number of Libelling Ministers, & factious & malicious scriblers, were not a sufficient Protection against a few disarmed men, & for the most part Prisoners; but either by Authority a guard must be appointed for every libeller, or else by their whining complaints of imaginary dangers, they would engage others without Authority in any illegal Association for mutuall defence. I leave to our venerable Iudges to declare whither this stand with the law: and his Majesty's most honourable privy Council to consider whither it do not endanger the Publicke Peace.

Whence this Panick Feare, of an inconsiderable number of men, all disarmed, & most of them either imprisoned, or banisht? From a bad conscience, which in the midst of Peace, & the greatest security always thinks of dangers. *Cum Pax sit, ipse semper insidias suspicatur.* Job: 15. 21. And the wicked fly, when no body pursues them. Prou. 28. 1. This is the miserable condition of sinners, says S. Chrysost. Hom. 8. ad Pop. Antioch. They suspect all things, they feare shadows, they tremble at the least noise; no body whispers, but they think it is against them: no body moves, but they surmise it is to attack them. Such is the nature of sin: it discovers itself, altho none else dreame of it, arraignes the guilty person without any other witnesses, & condemnes him at the Tribunal of his owne conscience from which sentence there is no appeale. Hence he flies, though no body pursues him, thinking that every man he sees or phantasies, is his Executioner.

Executioner. Is not this a Picture of these Champions of the Protestant Church & Accusers of *Papists*? Is not this danger alleadged framed by their owne guilty conscience, which accuses, arraignes, judges, & condemnes them, & then represents all men as designed to execute the sentence, as *Cain* layd, *all who find me, will kill me*? Gen. 4. 14. Yet you offer at a reason, & here it is.

„ E. C. The Doctrines of the Church of *Rome* are bloody ones, & such as are „ directly contrary to the word of God, & the constant sense of the Church of „ all ages, & if blindly followed, what can we euer expect, but Rebellion, „ Murther Bloud-shed, & all manner of confusion?

Ans<sup>r</sup>. It is easy to say *Our Doctrines are contrary to those of the ancient Church* but impossible to proue it, because it is evidently false. They are *bloody ones*, say you. I know no doctrines defended by the Church of *Rome* against Protestants, but those contained in the *Profession of Faith of Pius IIII*. Shew one bloody doctrine contained in it, & I will yeild the cause. If you can shew none there, this Assertion of yours is a greate slander. You produce indeed some pieces out of private Authours, with what sincerity, we will hereafter examin. Now suppose what you say be true, and they really held those Doctrines, why should their singular sentiments be the Doctrine of the Church, when others as learned, & pious as they, say the contrary, & the cheife Prelates of the Church condemn these opinions? Is there any law which makes each *English Catholick* answerable for every Action, or writing, or word of every *Sicilian & Spaniard*? If not, we may be innocent, hate Murther, & abhor Treason, altho some of those sayd the contrary, if they did say so. Of which hereafter.

„ E. C. As vncontroulable *Dominion, & Rule* is the ground, & bottom of all „ their Designs, if euer they come to attaine it, KING, Lords, & Commons, should „ be the meanest of their Subjects, & the whole Kingdome be as one general Flame.

Ans<sup>r</sup>. were this spoken in a Nation, where *Catholick Religion* were vtterly vnknown, you might hope to frighten People from it: but to say it in *England*, where during its preuailing there appeared no symptom of such dismall effects, & to *English*, who know it still preuailes in their neighbouring countries, without those mischeifs, is impudent. What Kings more absolute in their Dominions, then the *Most Christian*, & *Catholick Monarks*? what subjection are they, and their Nobles, & Commons brought vnder? And as for our own Kings, when were they more honoured and obeyed, and their subjects at home by loued by their Friends, & Abyses, & feared by their ennemys abroad, then when *Papists*? *Papery* instructs all to give to God, what is Gods, & to *Cesar*, what is his: It traines vp her children in due obedience to spirittual, & temporal Magistrates. Whereas your Reformation first quite cast off the yoke of the Ecclesiastical Superiour, & by degrees to weakened



that of the Ciuil Authority, by perpetual en croachments vpon its *Prerogative*, that it broke it too. And then you sent your *King* to the graue with the formalities of Iustice, and pulled the *Lords* out of their seates into the lowest ranks of the People, annulling all the Priuiledges of *Peeres*, & equalling them with the meane-  
 nest of the *Commons*. This done how mercifully you dealt with *Lords*, *Gentlemen*, & *Commons*, appears by the hystory of those times, & many still aliue can witnesse. Shew such an example of exorbitant Tyranny in any *Catholick nation*.

„ E. C. We must not say it is only the Duty of *Kings, Princes, & Governours*, but of  
 „ euery particular man in his way & measure, to lend his helping hand to the fur-  
 „ thering of so good a work, & to do what he can for the mantaining of that Reli-  
 „ gion & worship of God in its *Primitive Purity*, which Christ & his Apostles taught.

Answer: your words here seeme as smooth as oyle; yet they are Darts, Darts  
 shot at the very hart of Government: for they encouraged and authorize each  
 priuate man to meddle with the Church Discipline, & order, euen the *Altar*, ac-  
 cording as he phantasies the ancient *worship of God*, in its *Primitive Purity*: to which  
 People are prone enough of themselves. Euery one is willing to deferre to the  
 Physitian, to the Lawyer, & euen to the smith, or Cobler in their owne Art:  
 yet in matter of Church, or state, euery one thinks himself wiser, then those who  
 sit at the Helme, & sufficiently qualifed to correct them: & being once imbued  
 with this opinion, that *it is the Duty of each Priuate man to lend a hand, to further the  
 worke of the Lord, & maintaine the Church in its Purity, as establishd by Christ*, it necessa-  
 rily follows, that each one presume to direct his Superiour; to what he likes, take  
 vpon him to gouerne, whose rank is to be gouerned, & by that meanes he will  
 breake the order establishd, disorder the Counsils of the Magistrate, hinder his  
 Actings, & disturbe, or dissolue the Gouernment. No way more Innocent for  
 subjects to represent their minds to superiours, then by *Petitions*: yet these are  
 declared *seditions* by the Judges, & found such by Practice, because the People  
 are taught (as the late King of Glorious memory sayd) *first to Petition, then to Pro-  
 test, then to dislate, at last to command, & ouer awe the Parliament*, & all lawfull Au-  
 thority. To prevent which mischeifes to the Publick, with great reason *Petitions*  
 haue been of late forbidden by Proclamation.

How much more Peaceable are the ways of *Catholiks*, who are taught to leaue  
 the care of providing for publicke security in Church, & state to the lawfull su-  
 periours of both, & to obey them in all things, where there appears no sin?

„ E. C. My Lord of Shaftesbury, your Pious & Constant Zeale for the *Protestants*  
 „ Religion, hath euer been very remarkable; & it is so much the more improued  
 „ now, as your Lordship sees it in a most desperate, & languishing condition.

Ans: what you meane by *Protestant Religion*, I know not: (it is as hard to  
 frame



frame a Definition of it, as to make a gowne for the moone, in the Fable) & I beleieve you know as little what has been, or is that noble man's Faith, or if he hath any. By what I heare of his past life, I dare say, that if the *English Protestants Bishops* take strict informations of it, they will scarce *canonize* him. And why you should represent the *Protestant Religion*, in such a gasping condition, I know not. *Papists* cannot haue reduced it so low, who are by it reduced almost to nothing: their Preists executed, imprisoned, or fled: if any remaine, to concale themselves from your *Argos* eyes, they are forced to ly hidden, as the Primitiue Christians, in dens, caues, & woods: their nobility imprisoned, their gentry banisht, their houses ransacked, their estates confiscated, & you poore remainder of them scarce secure of one day's, nay one hours liberty. And what hurt can such a shattred, defeated, despicable body of men do to the *Triumphant Protestant Church*? This representation of its dilimal condition, is but your old stratagem, to stir vp the rabble to sedition, to preuent its vtter ruin, which by such tragicall bewaylings you effected in 42. & now endeavour it againe. For before you told your Reader, that each priuate man is bound to lend a hand to held vp the Arke, when it is in danger of falling: now you say, it is in most imminent danger. What follows, but that at this time each priuate man is bound to fall to worke to protect *Protestant Religion*, & do what he can to maintaine it? Which if it be not seditious, I know not what is.

I obserue generally in all your Libels against *Catholicks*, that in your Prefaces, (which are writ with most Art, & red with most Attention) you alway haue some desperate fling at the *Present Government*: as if your prime design were to ruin that, which breares the first brunt in all you attacks. I think without casting a figure, we may guesse at your intentions.

„ E. C. I can no better acquit my selfe of my Duty (to preserue the life of „gaspig *Protestantisme*) then by pulling of the masque, & rectifying the Iudgments of those that are not too much *bigotted* to the *Roman* communion, in convincing them of the cruelty, & Bloodiness of their Doctrines, & Principles.

Ans: It seemes if others neglect theirs, you will comply with your Duty, & here you giue vs a summary of your whole booke: which contains a great charge against vs, if true; & if false, as great a charge against your self, who publish such a calumny, & against your Church, which approoues, & applauds it. I hope to make it euident that you pull no *maske* off of *Papists*, but which you put on them, & which they detest as much, as you or any *Protestants*.

„ E. C. I could wish, that care might be taken, that *Papists* children „should not sucke in this so dangerous a Religion to the Peace of the state; with „their Milke, but that they should be baptized after our way, & educated in „the Principles of *Protestantisme*.

Ans: here we see your own *meekenesse*; whilst you reproach *Cruelty* to vs: for altho the laws enacted against vs, & of late executed with such severity, be sayd by strangers to be written, like those of *Draco*, with Bloud, yet they do not satisfy you, who require a further law, to take away all our children to be bred vp in *Protestantism*. A thing so contrary to the law of nature, & so barbarous, that it neuer was practised; not euen in *Rome* it self, vpon the *Iews*. Thus you *inhanse the Honour & credit of your Religion, which is made vp of Love, & charity, & a sweete condescension, & Peaceablenesse of mind to all Men.* Which are your words. You affect the voice of *Jacob*; but we seele the hands of *Esau*.



## CHAPTER 2.

### *English Catholicks do not hold Murther Lawfull.*

„E. C. I cannot but wonder, they (the Papists) should be to far lost so all Humanity, & sense of Pity, as to hold that most damnable Tenet of „Murther, & Treason, not only to be lawfull; but in many, if not most cases, to „be necessary, commendable, & meritorious. Now that they hold these four „Points in Murther & Treason I shall proue it palpably vpon them, from the „Testimony of their owne writings.

Answer: you may with reason wonder at the *Inhumanity of English Papists*, if this charge be true: & we may wonder you should haue lost all shame of men, if it be false. The charge is generall, & involves all *Catholicks*: so it must be false & vnjust, if any be innocent: for two contradictions cannot be true: viz: *All Papists hold Murther, & Treason lawfull, necessary, &c.* And: *some Papists haue no such opinions of Murther, and Treason.* Yet both Propositions are your own: the first, in the words aboue cited: the second, page 5. where you haue these words: *I will not be so aduenturous, as to say or think, there are none amongst them of a lesse, savage Temper, & disposition.* Which are contradictory to the generall charge, as owning some *Papists* to be free from those opinions of *Murther, & Treason*.

We seldome find any of the *Protestant Ministers* speake without contradictions, when *Papists*, or *Popery* is the subiect of their discourse: because there are two contrary inclinations in their wills, the one of *love to Truth*, the other of *barred to Popery & Papists*. The first is so naturall to all men, that they cannot totally

totally free themselves from it : *Quid amplius desiderat anima, quam veritatem?* Aug. tract. 26. in Ioan. The second is to tenaciously retained, (for what motive I know not, but leaue to them to declare) that it workes commonly more violently, & controwles the loue of Truth, altho it cannot quite banish it out of their Hearts: for this finds some occasions to make them giue Glory to God, & acknowledg the innoency of Catholics, which the other represents as the worst of men. I will proue this out of this very pamphlet.

Page 9 & 10. I find these words: *Are they, the Papists, not men like the rest of Mankind? Have they not the same Passions & Tempers, the same Impulses of Tenderneesses, & pity in their Nature with others of different Iudgments, & persuasions? -- Take them out of that Character (their Religion) & they are in all things like vnto the rest of their Fellow-Creatures, & Brethren; their minds are Peaceable, their Deportment affable & Generous & the Gros of their Tempers full of a sweet, & indearing Complacency.* Yet Page 17. you say -- *Their Tempers are Fire & Toe.* And in the very same place, where you commend our natures & Tempers so much, you say: *Their Religion forces them to put off their Humanity, & makes them so bloody minded, as therein to be farr worse then beasts that perish.* And a little after: *No Tygers are more fell, & savage then they in their Natures: they could cut off the whole race of the man kind: -- they could call downe fire from Heauen, nay the very flames of Hell on all such, as would not bend the knee to their B A A L, & aduise their Faith & Consciences to the wild Caprichio of their Idolatrous Enthusiasmes.*

How with Truth to reconcile these different characters of vs, I cannot tell. That our Minds should be Peaceable; & yet we be bloody minded: we like the rest of Mankind: & yet haue put off our Humanity our Deportments affable & generous; & yet we more fell, & savage, then the Tygers. Our Tempers full of a sweete & indearing Complacency; & yet our Tempers should be fire & toe. In reality as these contradictions cannot stand together, so they discouer clearly those two contrary Passions in your breast of loue to Truth, & hatred to Papists. The first speakes aduantageously of vs, the second blames vs: this condemnes, that absolues vs. The first is evidently true, & visible to all, who conuerse with vs; the second furnished only by the Ministers. Just so the Pagans persecuted the Christians of their times. *Caius* is a good man; but his Religion spoyles all: *Titius* is a Peaceable man; but he is a Christian: such & such are ciuil, & honest good natured men; but they deuour Children, commit incest with their Mothers, & sisters, &c. *Laudant, que sciunt*, sayd Tertul. Apol. c. 3. *vituperant que ignorant: & id quod sciunt, eo quod ignorant corrumpunt.* Cum sit iustus occulta de manifestis praeiudicare quam manifesta de occultis praedamnare. They commend what they know certainly & find by experience; they blame what they surmise, & feigne of us: and they bereane us of the good name due to our known vertues, by reproaching vnto

unto us such unknown vices. Whereas in Justice they should, rather iudge favourably of our known hidden actions by reason of our publick verinous lives, then condemn our verities, for faults only surmized. Thus *Tertullian*. Whence it appears that in your calumnies you imitate the Pagans; & we follow the example of the Primitiue Christians in our Apologies.

You say we allow of *Murther & Treason*: we declare that we detest them: & we proue this detestation of them from our Diuine & Humane, Ciuil, & Ecclesiastical laws. The command not to kill, is extant in our Bibles, our Canons, & our Codes, we teach it to children in our Catechismes, to Schollers in our lessons, & to all men in our Sermons. The Catholick Church punish *Murther*, with *Irregularity*, Catholick States with *Death*, & Catholick Faith, with *Hell fire*, if it not be repented. Nay voluntarily exposing a mans self to a probable danger of *Murther*, in a *Duel*, is *Death* without remission in *France*, where Catholick Religion still preuailes, & *Leists* are to be found. Lastly our English laws against *Murther* were made by our Catholick ancestors. What greater euidence can you giue of a Detestation of *Murther*, & *horror of Blood*, then we haue giuen, & do still giue?

You ground your accusation chiefly on the sayings of some writers, whose sentiments shall be examined in the next Chapter: where I doubt not to make it euident that you impose on them things, which they never held. Till then (to shew how vninsufficient your proofes are) I will gratis admit, that they truly taught, what you falsely say they did. What is that to the *English Catholicks*, (whome you accuse, & I defend) who neuer read their workes, know nothing of their Doctrine, & (probably) neuer heard their names? will you condemn all the *Apostles*, for one *Indas*: all the *Corinthians* for one *Incestuous* man, all the *Deacons*, for one *Nicolas*: all the neophits, for one *Simon*: all in the Ark for one *Cham*: all men for one *Cain*, & all Angels for one *Lucifer*? you can heare (says *S. Austin* Epist. 137.) your Neighbour's wife hath broken her Faith to him, without condemning your Mothers or sisters married, or turning your own wives out of doores, & though your freinds son take bad courses, yet you do not braine your own, nor present them as *Felons* at the Assizes. Why should then the *English Catholicks* be arraigned as holding *Murther* lawfull, because *Lesius* at *Loanen*, or *Amicus* at *Gretz*, taught it, altho they neuer heard any thing of the Doctrine, nor men, nor townes where they resided. You will say, it may be they know, & approue it (that is the most you can draw out of this argument) & I answer it may be, & certainly is most commonly so, that they neither approued, nor knew of it. What ground here for arraignment? In *Treason* the will is reputed for the Fact, & both punisht alike: not so in *Felony*. Would you haue *Catholicks* condemned on much lesse ground then a *will so Murther*, for a  
thoughts

*thought of it?* nay for the possibility of a *thought*? For all you can infer out of the sentiments of those Authours, is that it is possible, *English Catholicks* may haue the like sentiments.

Againe: if there be such a communication of bad works amongst all Catholicks, that each one must be answerable for all the faults of any other, altho vnknown to him (for this you must say if you say any thing) why is there not a like communication of good? *Lessius* say you allows *Murther*, to saue a mans honour: another condemnes this. Why shall not this mans writing against it be as efficacious to absolue me, as the others writing for it, to condemne me: when I neuer gaue you any cause to suspect I frame my conscience either in speculation, or practice, rather according to the allower, then the condemner of *Murther*.

And which is yet more conuincing, not only priuate Persons haue declared their dislike of these Doctrines; but seueral vniversities, & Bishops haue censured them, & the Pope hath condemned them. I say those very Propositions which you cite out of *Molina*, *Lessius*, & *Amicus*. That of *Amicus*, that it is *Lawfull for an Ecclesiastick to kill a Detractor*, was condemned by *Alexander VII.* 24. Sept. 1665. Those of *Molina*, & *Lessius*, that it is *lawfull to kill to saue our honour*, by *Innocent XI.* 2. March 1679. which decrees are enforced with an Excommunication for all such as dare disobey. Now I suppose you know, that all true Catholicks obey the Popes decrees in Doctrinal matters; & how euer they take the freedome to iudge of things, before any Declaration of the Church, or her head vnder *Christ* on Earth, yet when any decree is publisht, we all lay down our priuate sentiments, & frame both Actions, & conscience according to that venerable rule. With what Iustice then can you charge any with those Doctrines which we all do renounce, and are bound to do so, vnder paine of Excommunication?

Lastly I appeal to the Experience of *English Protestants*, who haue trauelled: let them say, whither in *Flanders*; *France*, or euen *Rome* it self they found the *Papists* such *Bloud thirsty Russians*, as you describe them. A Minister, who had preacht in *England*, that the Pope was the *Beast of the Apocalypse*, had *seven heads, & ten hornes*, coming afterwards to *Rome*, & being admitted to the presence of the Pope, who had heard of it, the Pope sayd to him: *Come hither son, view me well; see that I haue but one head, & neuer a horne at all: looke vpon my head, (which he then vncouered) & feele it, & beleue your owne eyes; that I am no such a monster, as you in England describe me.* This was *Vithen VIII.* Another of the same tribe, tooke the liberty in *Rome* amongst the *Natiues* to declaime against the Pope: who hearing of it, sent one to aduise him to be more wary in his words: for altho, sayd he, *there shall be no publick procedure against you, yet I cannot assure, but that you may receive some displeasure from some of my subjects.*



As for *Iesuits*, whome you represent as most addicted to *Murthering Protestants*, I neuer heard any complaint of Inciuilties receiued from them, and I haue heard feuerall trauellers & Marchants acknowledge fauours receiued by their meanes euen in *Spaine, Italy, & the Indies*. Mr. *Oates*, your Oracle, hath done nothing in *England*, which he did not design at *S. Omers* : & with his vsuall discretion discouered there that black hellish design. Mr. *Whitebread* then Pro- uincial knew this very well, & spoke of it with much anguish to some aliue, who can witness it, foretelling what milcheif might be feared, when that man's mali- cious lying humour should ioyn with the Popular Odium of *Catholicks*, & particu- larly *Iesuites*. Then, or neuer there was occasion to practice vpon him that case of *Amicus*, had the *Iesuites* approued it. Yet no such thing was thought on : the *Provincial* ordred him a decent sute of Cloths, and four pounds sterling to beare his charges to *London*, & sent him away with all possible charity, to see whither he could by that sweeten his malignity, & *overcome Euil with good*. Rom. 12. 21.

This, this is the way, which *Iesuites*, vse towards their enemies : this they learne our of the *Gospel*, & their Rules : this their Superiours recommend, this they practice, to heape hot *Coales* vpon their Ennemies, not to burne the least haire of their heads; but to warme their hearts with the fire of the loue of God, which will introduce that of their Neighbour.

And that the *English Catholicks* are bred vp with the same peaceable sen- timents, appeares by their Patient suffering whattoener *Oates*, & his *Associates* haue acted in pursuance of his Majesty's order, but beyond his commission, & contrary to his mercifull intentions : altho their cruel Actions haue been accompanied with insulting barbarous words, which are much more greiuous to a generous mind, then the Actions themselues. All which haue met with no other return, but prayers for his Sacred Majesty, & euen for those instruments of God's wrath vpon the Nation. I say the Nation, which in reallty suffers more, then *Catholicks*, (who seeme the greatest, & only sufferers in this Tragedy) for, *Non qui patiuntur sed qui faciunt iniuriam, miser est.*

I now appeale to yourself, sir, what hath appeared in all this sharpe & tedious tryall of the *Catholicks*, which doth confirm the Character, you giue of them; viz: that their *Temper* are *Fire*, & *Tee* that they haue cast off their *Humanity* are *more fell & sauaage then Tigers, worse then the Beast which perish*, &c. To confute these Impudent calumnies, nothing is necessary, but to looke on our liues: *Apologias non scribimus, sed vivimus.*



## CHAPTER 3.

*The Iesuits cited by E. C. doe not teach Murther  
to be lawfull.*

I haue hitherto admitted your assertion to be tru that those Iesuites, you cite, did teach *Murther* to be *Lawfull*, yet that the *English Catholicks* were unconcerned in it : & that there is not the least colour of Reason, or Iustice, to charge it on them. I now come to examin that assertion, & if your proofs faile you there too, then I hope you will own, that your Bill ought not to be found.

„ E. C. pag. 2. *Lessius* de Just. l. 2. c. 9. d. 12. n. 79 saies *that h. who hath received a box oth Ear, may be permitted to strike againe, for the auoiding of infamy. & to that end may immediately put bukke the Injury, & that with his sword, etiam cum gladio.*

Answer 1. those are not the words of *Lessius*; but taken by him out of *Victoria de Iure Belli* n. 8.

Ans. 2. *Lessius* condemnes that opinion: for he says n. 80. *Hec sententia non videtur in praxi facile permittenda. This opinion is not easily to be followed: & giues two very good reasons why it is not to be practised.*

Ans. 3. It doth not appeare out of those words, that the Authour of them speakes of killing, neither doth the vse of the sword signifye that: seing a sword may be vsed 1. for our defence. 2. to fright an aduersary. 3. to beate him, *Au plat d'Espée* say the french, 4. to giue some slyght wound not mortall, either with point, or edge.

Ans. 4. Whosoeuer taught that opinion, & what euer his meaning was, all *Catholicks*, & particularly *Iesuites* renounce it: for *Innocent XI.* expressly condemned it. And all the *Iesuites* in the world submit to that decree.

„ E. C. Page 3. *Lessius* l. 2. c. 9. d. 12. n. 77. saies: If you endeavour to ruin my reputation by opprobrious speeches, spoken before persons of Honour, & that I cannot auoyde them other ways then by killing you, I may: nay tho the crime you lay to my charge be such as I am really guilty of, it being supposed to be so secretly committed that you cannot discover it according to the ways of Iustice.

Ans. 1. *Lessius* hath not those words, nor any bearing the same sence in that place, nor any where else in his whole workes. And I challenge you, &

all your brethren to disprove this, by shewing them.

Ans. 2. *Lesſius* in that place speaks of an opinion allowing a man of honour to kill a raskal, who cudgels, or buffets him, if there be no other means to auoyde the disgrace. And afterwards, n. 78. he condemnes that opinion: *Hæc sententia non est sequenda*, says he: *this opinion ought not to be followed. For it ought to suffice, that verbal iniuries be put by wish words, & that iniurious Actions may be punished by course of Iustice. Thus Lesſius.*

Ans. 3. All Catholicks condemne that opinion, it hauing been condemned by *Innocent XI.* Thus much for *Lesſius*. The next *Iesuit* you produce is *Molina*.

„ E. C. page 2. by *Molina* the life of a man is reckened at six or seuen Duckats: & he assures vs, *that it is lawfull to kill him for it, may thò he, who hath taken them, fly for it: adding further in the same place, that he durst not charge that man with any sin, that kills another, who had taken from him a thing of the value of a crown, or lesse, vnius aurei, vel minoris adhuc valoris.*

Ans. 1. If he reckons a Man's life at 6. or 7. Dukats, he rates it much higher then our *English Laws*, who reckon it at 13. pence-half penny.

Ans. 2. you confound two cases in *Molina*, one of a thief who comes to rob you. The other of one who hath robbed you, & runs away with your purse, or goods.

As to the first, he says, that if a thief sets vpon you, & threatens to kill you, if you do not deliver your mony (*be it but a Crowne or lesse*) that you may defend your life, & mony: & if in the fight, you chance to kill him, he dares not condemn you. I do not think our laws in *England* would hang one, who should in that manner kill a Hygh-way man on the road. If they would, they are very fauourable to theiues.

To the second case he assewers, that if the thief run away with a considerable summe (ſiue Duckats he esteemes as nothing) & there be little hopes to recouer it, hauing called in vaine to him, to restore the goods, it is lawfull to shoot at him, yet so as to auoyde giuing him a mortal wound. *Semper considerandum est, ne proximus occidatur*, are his words. Then he says, if by chance the thief dye of that wound, *non audeam condemnare*. I dare not condemn the Man as a *Murderer*, to the paines appointed by law to such. This I speake not approving the opinion; but only to explicate his meaning, & to shew how you haue wronged him 1. in confounding two different cases, & 2. in mis-representing his meaning in both. But as to the thing, or opinion itself.

Ans. 3. both I, & all *Papists* detest the opinion, & condem the practice of it, in obedience to the Decree often cited of *Innocent XI.*

„ E. C. Pag. 3. *Amicus* tom. 5. Disp. 36. n. 118. *It is Lawfull for an Ecclesiastick, or a Religious Man, to kill a Detractor, that but threatens to diuulge th scandalous*

„*scandalous crimes of his Community, when there is no other means left to hinder him from doing of it, as if he be ready to scatter his Calumnys, if not suddenly dispatched out of the way.*

Answer 1. *Amicus* his fault in aduancing that Proposition was greate : altho he corrected the malignity of it , by adding that he did affirme nothing ; but left his Discourse to the judgment of the discreet Reader.

Answ. 2. in the *Antwerpe* Edition of *Amicus* an. 1650. made by *Iesuites*, that whole discourse was left out : & by order of the General of the *Iesuites*, it was blotted out of all copies of the first edition in the Libraries of the *Iesuites*. By both which actions the *Iesuites* haue sufficiently declared their disowning of that Doctrine.

Answ. 3. that same Proposition was condemned by *Alexander VII.* on the 24. *Septemb.* 1665. from which time , all Catholicks , haue been obliged vnder paine of Excommunication to disown that Doctrine.

Thus much in vindication of the three *Iesuites*, you cite : out of which three things are euident.

The 1. that not one of them taught the Doctrine you charge them with. Two positively teach the contrary : & the third leaues the Iudgment to the Reader.

The 2. that if they had erred , no *English Catholick* would be concerned in it , 1. because they knew nothing of the Doctrine. & 2. because they beleieue , & practice the quite contrary.

The 3. no Catholick in the world can be charged with those doctrines , they being condemned by the Church , & all Catholicks owning obedience to those Decrees.

„ E. C. Soto says in defence of his person, a man assaulted may „kill another : & says, that to hold it not Lawfull in such a case , ( tho to the „ruin of the man's soul to boot ) is both to pervert the law of nature , & to render the sweet , & easy yooke of Christ intolerable.

Answ. Soto l. 5. de Justi : q. 1. ar. 8. proposes this question : *Whither it be lawfull to kill another in my own defense.* And he answers 1. *When I can saue my own life without killing the aggressor , I must not kill him.*

2. *When I cannot escape without killing the Aggressor , I may kill him.*

3. *It is neuer lawfull for any private man to intend the Death of another.* That being permitted only to absolute Princes , & Souueraign states , & by their order to their officers, souldiers in time of war , & Executioners. What displeases you in this. Doth not our English Laws permit a man to kill an aggressor , who hath driuen him to a wall , soe as he can not saue his life by flight ? & what is that , but Soto's 2. conclusion ?



been transported out of the sight of men, & buried in perpetuall obliuion. The Generals of the *Iesuites* haue often forbidden their subjects to treat of any of these seditious points, least by writing of them, their memory might be preserved; which is always dangerous, when People are disposed to practice them. And I doubt not but experience will shew, that is the most prudent way, to preuent all mischeife. Yet to comply with your importunity, I will follow & encounter you in this. I owne that there haue been excesses on both sides in their writers, whose zeale for the cause they embraced was greater, then their Discretion. Yet the fault is lesse in those who stand only for what was of old belieued, and practised, then in those, who would haue all things changed according to their phansy: & therefore the excesses on the *Catholicks* side are more excusable: yet we shall find the *Protestants* more pragmatical, more refractory to Superiours, more violent, more seditious, & Rebellious, then *Catholicks* without comparison. I will begin with your Doctrine, then passe to your practice.

The roote of all your seditious maximes is that detestable Proposition of your Patriark *Wickef*, *no Prince, nor Prelat, nor Bishop continnes such in state of moral sin.* Concil. Constant. s. 8. of which *Melancthon* sayd (Comment. in Polit.) *Wickef caused much mischeif, by teaching that those loose all Authority, who haue not the holy Ghost.* What Oates hath the impudence to say euen to his Majesty is much worse, for he requires not only that *Princes Line* *versuonly*, (that is haue the Holy Ghost) but also punish all who do not, vnder paine of *Deposition*.

*Goodman* in his Apology is of the same mind. *Bad Princes according to the Law of God ought to be deposed*, sayd he: & in case the Magistrates neglect to doe their Duty, the People haue as free liberty to do it, as if there were no Magistrates at all, & in those circumstances of time, God enlargeth them with liberty to vse the sword.

*Caluin* in 6. Dan. v. 22. & 25. *The Kings of the Earth doe deprive themselves of Power, when they make head against the King of Heauen. Yea they are unworthy to be numbred amongst men: & therefore we are rather to spit in their faces, then to obey them.*

*Knox*: If Princes gouerne tyrannically against God, & his Truth, their subjects are absolved from their Oath of Fidelity. But is this freeing from their oath all? No: For

*Buccanan* says: *The common People haue right to dispose of the scepters of Kingdomes at their pleasure. Again: the People haue power to iudge of the life of their Kings. Yet more: It were to be wished, that rewards were appointed for such as kill Tyrants, as there are for such as kill wolues.*

*Goodman*: *Kings haue right to raigne from the People: who upon occasion can also renoue it.*



In fine *Ofander* says it is the common opinion of *Wilef's* followers, that the People, may, as they shall please, punish their Princes, who offend.

These & many other seditious Doctrines may be found in the *Protestants* Apology. And if any desire to see their number encreased by modern Factious Spirits, he shall see enough in the ordinary Gazets viz: that the King is one of the three states, that the house of Commons made him what he is: that it is not treason to beare armes against the King, provided it be not against the three states. That the Parliament CAN DISPOSE of the SUCCESSION of the CROWN: & many such maximes, which you dayly aduance, of as malignant a Nature as any before cited.

Here I must obserue a remarkable difference betwixt *Catholicks* & you: *Catholicks* do not follow these Principles (I defy you to name any one *Catholick* aliuie, who hath taught any of them) & you retaine them still: or rather grow worse & worse. Which is of no small consequence to discouer what party is dangerous to the state, which guilty of treasonable maximes.

I come now to your practice: which giues reason to say, you came into the world like the Cadmean brood, all armed: & that many, or rather all your Princes felt your armes, as soon as they saw your faces. In *Genewa* you cast off the Authority of your Bishop, Prince of the town. In higher *Germany* you shaked the authority of *Charles V.* Emperour. In lower *Germany* you withdrew many Prouinces from the obedience of their King. You vsurped vpon *Rudolphus* the Emperour in *Transluania*; vpon *Christiernus*, in *Denmarik*; & vpon *Siegmund*, in *Swedeland*. You fought for the Crowne of *France* against *Francis II.* *Charles IX.* & *Henry III.* & in the time of *Charles IX.* you coined mony in the name of one you held for King, says Cardinal *Richelieu*.

Let vs come to our deare Country. In England you set vp *Iane Grey*, against the lawfull heyre queene *Mary*. You bore armes against another *Mary* lawfull queen of *Scotland*, brought her into restraint, forced her to depose her self, & to fly her country: & not content with keeping her Prisoner nineteen yeares, at last you put her barbarously to a violent death. Your perpetual insolencies against her son & Grandson, & your encroachments vpon the Royall Prerogative, are written with a Beame of the sun. Your whole proceedings against *Charles I.* of Glorious memory, are so knowne, that I need not to mind you of them: & so detestable, that I need no Art to make them appeare odious. I defy you to shew, that euer any *Catholick* designed vpon his Souveraigne, what you haue lately acted on yours. Now with what face can you reproach vnto vs any seditious Doctrin, whilst you teach much worse, & haue executed things more execrable, then euer any *Catholick* dreamt of? Remoue this beame out of your eye,



eye , before you take notice of a moth in ours , which yet we haue long since remoued , as I sayd.



## CHAPTER 5.

### *English Catholicks teach no seditious Doctrines.*

**E**. C. pag. 4. describes vs to be men , who sweepe away whole townes , Citties & Nations , subuert fundamental Lawes , change Governments , cut off Princes , & rightfull Monarks , absolue subjects from their Naturalh allegiance , &c. & pag. 7. he addes : we are full out such constituted Persons as he hath described vs , & not a jot better : nay if we proue not worse , before he hath done with vs , we shall be obliged to him for his Ciuility , & Moderation. A formidable charge : but if we do not tell him it is as great a lye , & himsele as false an Informer , as Oates , he ought to thank vs for our Moderation : for he brings not one word to proue his accusation out of any English Catholick , nor of any other countries , aliuie : nor any of the dead , who speake home , let vs see your proofes.

„ E. C. pag. 4. Peruse the canon ( c. Excommunicatorum 23. q. 5. ) *We do not account them Murderers , who burning with the zeal of our Mother the Catholick Church , shall happen to kill any of them.* And are not men of such wicked & bloudy designs , like the fatal Sirius , or Dogstar ,

Ans. reade the Canon out , & you will find no subject for this Tragical Exclamation : for that very Canon declares that action , *killing an excommunicated Person* , to be a sin , & commands the Bishop of Lucia , to impose vpon the homicide a seuerer publick Pennance. *Ne eiusdem Ecclesie Matris disciplina deferatur , Penitentiam eis inditico congruentem.* Least the Discipline of our Mother the Church be abandoned , oblige the sinners to a Pennance proportioned to their offense. And is this to approue of those attempts ? I would willingly see your Bishops impose a Pennance on the Rebels , who killed seuerall of their fellow subjects , loyall to their King : & whether they call it Murder , or no , I shall not trouble them about the word.

„ E. C. pag. 5. Bellarmin l. 3. de Laicis c. 22. says : If it were possible , to root out the Hereticks ( not any in the world excepted , whether „KINGS , or EMPEROURS , &c. ) without doubt they are to be cut off „euery mothers child of them. Is not here enough , ( surely too much ) to euidence

„dence how *lawfull* they hold MURDER to be ? But if it cannot be done „because they are too hard, they must lye still.

Answer. It is hard to heape together more malicious falsifications in so few words. Bellarmin in that place enquires whither those words of our Saviour Mat. 13. 30. *Let the good seed & the tares grow untill the Harvest*, do not forbid the Execution of malefactors in general: for he says, that by the *good seede* are vnderstood all good men, & by *tares* all wicked men: according to those words: *the good seede are the children of the Kingdome: tares are the children of the wicked one.* versu 38. And he says that malefactors of what kind soeuer, are to be punished, when it may be done without danger to the publick: but when they are so numerous, as to cope with the bulke of loyal subjects, they ought to be spared, to auoyde greater euil. Which is so conformable to common sence, that none, but such a *monus*, as E. C. could reprehend it: & it is practised in all states. 1. If they can all crush a Rebellion in the egge, by the Death of one, or a few Traitors. 2. Is it spread ouer a greate part of the Nation, some few heads are punished, the rest are pardoned: & 3. some times *propter bonum pacis*, the heads themselues are pardonned too. Charles 1. designed the first, when he sought the five members: & offred the third, when he was a Prisoner. And Charles 11. at his happy Restauration practised the second: for he punished his Father's judges, & pardonned the rest.

Now I come to score vp some of your *Falsifications*.

1. That Bellarmin speakes only of Hereticks. He speakes of all kinds of Malefactors. *Quaestio est vel de Hereticis, vel de furibus, vel de alijs malis, an extirpandi sint* The doubt is either of Hereticks, or Thieves, or other Malefactors: whither they be to be *int* off.

2. That he doth not except Kings, or Emperours & to make your Impertinence more obseruable, you put these names in Capital letters. Sir, I neuer thought it necessary to except Kings, when we speake of punishing Rogues, & thieves: because no man in his wits will think them meant by those words. I beleue on the same score all our *English laws* may be arraigned for I do not think, when they order *a thief to be hanged, a Knyght of the Post to loose his eares: &c.* that they adde except he be a King or Emperour.

3 That Bellarmin teaches by those words MURDER to be *lawfull*. Is the Execution of Felons, by due course of law, Murder? of that Bellarmin speakes.

„Gentle Reader: I earnestly desire thee, to haue some Christian „compassion of the condition of *Catholicks*, thy country-men, & neyghbours „who vpon such malicious mis-representations of most innocent sayings, are ex- „posed to publick Hatred, & cruel Persecutions, by a senselesse, vnchristian, „disingenuous

„disingenious sort of men, whose minds are blacker, then their coates: & who  
 „make as little bones of a lye, & swearing to it, as drinking a glasse of sin al bee  
 „when they are thirsty.

„ E. C. pag. 5. Their Religion tempts them to all Actions that are horrible  
 „against *Protestants*, by giuing them their Lands, & Estates, which assoone as they  
 „haue exterminated *Hereticks*, they shall possesse without controul. *Concil. Later.*  
 „*sub Innoc. III. c. 3.* Now Council's decrees are by *Papists* honoured as Oracles of  
 „the Holy Ghost. Says *Stapleton*.

Answer. No body is ignorant how variously that Canon is spoken of.  
*Platina* says that Council made no decrees. Others say Absolute Princes are not  
 comprehended, because not named as they ought to be by reason of their parti-  
 cular dignity, in *odigis*, C. *sedes Apostolica, de Rescriptis*: indeed the words *seruato*  
*iure Domini principatus*, preserving entire the right of the supreme Lord, shews that the  
 Canon speaks only of *Vassals*, or *subordinate Princes*; not of the Absolute, as  
 Kings. It is also, sayd that the Kings consented to the Law, by their Ambassa-  
 dors, & they may enact what pleased. Lastly it is only a positive law: which  
 may be repealed, & doth not oblige vntill it be receiued in the feuerall Catholick  
 states. As appears by those of the Council of *Trent*: which are vniuersally re-  
 ceieued no where.

As to *Stapleton* his words are nothing to the purpose, seing he speaks  
 only of conciliar Definitions in matter of Faith.

„ E. C. pag. 6. Whatsoeuer the Holy Father the Pope doth,  
 „if it be Theft, or any other thing, which of it self is euil (as for example MUR-  
 „THER, &c.) we must like wile impure that to the inspiration of GODS  
 „spirit. And you cite C. *non nos D. 40. in Glossa*.

Answer: no greate wonder you *Protestant Ministers*, should falsify  
 glosses of *Canons*, who build your Faith on falsifications of the scriptures. Nei-  
 ther canon, nor Gloss say, what you produce them for, both say the quite  
 contrary. The title of the Canon is: *The Papal office doth not giue; but takes a way*  
*the liberty to sin.* In the canon: *we do not think, that God hath giuen vs any leave to sin.*  
 In the Gloss: *when the Action is dubious whether it be good, or bad, we must iudge fa-*  
*uourably of the Pope* If it be of its own nature bad, as *Adultery*, or *MURDER*: we  
 must own that he sins in it: altho there be no man to whom he ought to be accused, by  
 reason of the dignity of the first Chair.

You see, sir, that the gloss says iust the contrary to what you cite out of  
 it: for it says the Pope sins by *murder*; & you make it say, *murder* is no sin in  
 a Pope.

„ E. C. pag. 6. As yet we haue not proued vpon them,  
 D their



The second vnttruth is , that the King of France dyed at the siege. He finisht the war , vnited those Countreys to the crowne , & on his way home he dyed at *Monpensier* in *Auvergn*. See *De Serres a Huguenot*.

„ E. C. p. 7. You giue many instances of crueltyes shewed towards *Hereticks* in *Cabrieras Merindol* , *Prouenc* , *Vassy* , Germany , the *Lowcountrie*s , &c.

To all I answer they were rebels , stood in open defiance of the Ancient Lawes establisht , & of their Princes commands.

„ E. C. p. 7. Pray for the fuller satisfaction in this thing , beside *D. Fowlis* his History of their *Rebellions & Treasons* , read the *ungratefull behaviour of the Papists & Priests* , towards the *Imperial Indulgent crown of England*.

Ans<sup>r</sup> : I will not vndertake to vindicate the actions of all *Papists* , that haue been; I speake for those aliuie. If any here to fore were really guilty of *Treason* , I excuse them not yet the late proceedings against *Catholicks* , altho certainly *Innocent* , yet charged with the most heavy Accusations imaginable , ground a suspicion that their Ancestors may haue had hard measure in that kind. Howeu<sup>r</sup> if our fore fathers left any blot on their Religion by some illegall attempts , *Catholicks* since haue washt it out with their Bloud. And I pray God with all my hart , that all *Protestants* were as faith full to the Royal interest , as *Papists* are.

In your pages 8. & 9. I find nothing worth mentioning , bnt a saying of *Aeneas Syluius* , that nothing is giuen at *Rome* but for money , not euen imposition of hands , & what you cite out of *Caramuel*: that a *Priest* may kill a *DetraCTOR*.

Asto *Aeneas Syluius* he recalled all those writings being made Pope *Pius II*. This is so fals that *Absolution* , which is *one imposition of hands* , was neuer refused any man vpon score of Pouerty. And as for *Caramuel* , that proposition is condemn'd by *Alexander VIII*. *Caramuel* hath no credit euen in his own order ( he is a *Bernardin* ) his writings being forbidden amongst them vnder great Penalties.

„ E. C. p. 10. The Pope is called by *Papists* : our Lord God the Pope.

Answer : those words are found but once , & that in a *Glossa* : which sort of writings are little regarded by our Divines. Howeu<sup>r</sup> you haue no reason to reproach vs with that expression , who say the same of all *Kings* pag. 16. & of all *men* , pag. 21.

„ E. C. p. 11. *Bellarmin* says , God hath giuen to the Pope the „ Power to make sin to be no sin ; & no sin to be sin.

Answer , this imports no more , then that God gaue the Pope to oblige by his laws the conscience of the Faithfull in things indifferent : viz , eating flesh on a wednesday which of it self is no sin , but is a sin when forbidden. But *Bellarmin* expressly says , that the Pope cannot make *Lawfull* a thing of it self euil , as



*Theft, or Murder*: nor unlawfull a thing of it self good, as the loue of God.  
 „ E. C. p. 11. What could stir the Roman Catholicks vp to that dreadfull  
 „ Rebellion & massacre in Ireland, where in cold Blood were murdered aboue  
 „ 100000. Protestants, without the least prouocation, but only the indispenfable ne-  
 „ cessity to kill Hereticks.

Answer. The late King knew other reasons: These are his words: *The preposterous rigour, & unreasonable senerity, which some men carryed before them in England was not the least incentive that kindled, & blew up into those horrid flames the despair of discontent which wanted not predisposed fuel for Rebellion in Ireland: where Dispayre being added to their former discontents, & the Feares of utter extirpation to their wonted oppressions, it was easy to prouoke to an open Rebellion, a people prone enough to breake out to all exorbitant violence, both by some Principles of their Religion, & the natural desire of Liberty: both to exempt themselves from their present restrains, & to prevent those asier rigours where with they saw themselves apparently threatned by the Conetous zeale, & uncharitable fury of some men, who think it a greate argument of the Truth of their Religion, to endure no other, but their own.*

The Rebels were exasperated to the most desperate Resolutions, & Actions, by being threatned with all extremitys, not only, to the knowne heads, & cheife Incendiarys; but euen to the whole community of the Nation; resolving to destroy Root & Branch, men, women, & children: without any regard to those vnual pleas for mercy, which Conquerors not wholly barbarous, are wont to hear from their own breasts, in behalfe of those, whose oppressive faces, rather then their malice engaged them, or whose imbecillity for sex, or age was such, as they could neither lift up a hand against them. Thus his late Majesty.

Here you see, Sir, not a little; but a great, & manifold cause & Prouocation to that Rebellion, (which I do not intend to justify) viz.

1. Desire of Liberty in a nation subject to a foreigner.
2. Wonted oppressions,
3. Discontents grounded on them.
4. Delpayre being threatned with utter extirpation, Roote & Branch, man, woman, & child.

When you haue considered this you will conclude that very little of that Rebellion can be charged on Religion. So your saying it was without the least cause, or Prouocation, is Rash, false, & vncharitable.

Moreouer the readines with which the Irish accepted a Cessation of Armes, when offered by his Majesty, (as you may see in that place) altho without that cessation the Protestant Party had perisht, shews the Irish sought self Preservation, as the King says; not destruction of Hereticks, as you fasly surmise.



All which I say , not to excuse al the *Irish* Actions; but to discouer your want of truth and charity in charging all on *Religion* , which is Innocent , euen when those , who professe it , offend , because thee teaches not , nor approoues those offences,

Pag. 11. & 12. You relate some words & actions of some Popes; which I think Religion not concerned in , seing it doth not oblige vs to think them impeccable in words , or Actions. What if a testy Pope sayd *either he would haue Philip's Crowne , or Philip should haue his Miter* : it was a Passionate expression. And if *S. Gregory* congratulated *Phocas* his being Emperour , & commended his *Mercifull Acts* , it may as well betaken for an exhoitation to *mercy* ; as relation of what he was.

Pag. 13. You charge Religion with the massacre of *Paris* ; altho done without the Pope's knowledge , & resolued on by the King , to rid his kindome of those who had lately endangered his Crowne. It was a pain of *Rebellion* , not of *Heresy*.

Pag. 14. You cite strange things out of *Fraus du veron. Bonartius, white & Mariana*. Who hauing all been condemned by *Catholicks* none aliuie reading them , as far as I know , *Catholicks* cannot with any colour of Iustice be charged with their writings. If you please to look backe to 42. you will heare all Pulpits ringing with , and Prints speaking of as desperate things, as in any of those writers , as far as I know of them.

Pag. 15. You serue vp againe your cold cabbadge the Council of *Lateran*, & the war on the *Albigenses*. To which I haue already answerd.

„ E. C. p. 15. With what pompous ceremonys do they hallow  
 „ those Instruments, which are to do the blessed worke ? By what charming  
 „ names do they call that Bloudy wretch, who is to be employed in the Horrible  
 „ Busines ? No lesse then *Elected son of God, Blessed vessel, the Arme of the Almyghy*  
 „ *to execute his Iustice*. How they blasphemously come before their Altars , & with  
 „ a seeming feruent zeale, pray to the God of Heauen , *That all the Saints may*  
 „ *arise , & giue place vnto him : & that the Lord may appeare to be his Strength , & to*  
 „ *in fuse , into him the Beames of his Consolation* ! How do they Diuilsly whe  
 „ edle him into a beleife , that there is a celestial splendor shining round his  
 „ head , & like the skin of *Moses* his face , appearing with so greate abryghtness,  
 „ that they are not capable of looking on him without Trembling , & Confu  
 „ sion. How do they throw themselues prostrate at his Feete , & pretend tht he  
 „ is no more a mortal; but changed into a Deity ? And how they tell the cre  
 „ dulous Cully , that he will by so glorious an Action be certainly freed from  
 „ the paines of Purgatory , & immediatly translated into Paradiſe , & there be  
 „ swallowed vp of Eternall Delights , & satisfactions ?

I haue

I haue giuen this place at large, that you may see the Malice, & Impertinency of it. In what place did this happen? what man euer saw it? what Authour euer mentioned it? The *Bishop of Lincolne*, in his Annotations on the speeches of the true *Iesuites* was the first, that euer mentioned it, as far I could euer discouer: till he name another, I shall take him to be the Authour of this Fable. Yet it hath lost nothing in your hands. The *splendour* of his face like that of *Moses*, & *Papists falling at his Feet*, are of your inuention. And who can tell what further Additions may be made by others: For in these imaginary spaces of Fictions, who can fix any bounds to *Ministers*, who without scruple tell any lye, as a Truth? But the successe is quite other then you pretend: for thus labouring in vaine to proue vs guilty; you effectually proue vs Innocent. I assure you, that when any of our Church shall write against you, he will find Truth enough to say, without hauing recourse to such lyes.

„ E. C. p 17. They hold it to be no sin *Not to keepe Faith*, „ *nor Peace*, *not to obserue either Truth or Honesty towards Hereticks*: *it is no deceit to* „ *Equiuate with them in priuate Dealings*, *or Publick Transactions*; *'tis no Dishonesty to* „ *cheate them of what they haue*, *no Periury to breake Oaths with them*, *no Theft to* „ *rob or spoile them*, *'tis no inhumanity to burn their Houses ouer their heads*, *no Murder* „ *to kill them*, *altho KINGS*, *and PRINCES*: *in a word*, *'tis no sin for all* „ *Relations*, *to deny them what God hath made their Respective Dutys.*

Ans<sup>r</sup>. We disown this Doctrine in all its parts: & our liues confute it sufficiently, but yours is to conformable to it, that we may think it a description of your owne practice. Adde only the hiring men of desperate fortunes & flagitious liues, to beare false witness against Innocent Papists, with vast rewards, applauding their Depositions, though evidently false, & accompanied with that infallible signe of a lye, contradictions, condemning honest & loyal subjects vpon such mocke euidence to the greatest Penalties which the law appoints for real Traitors &c. and we haue a perfect picture of your proceedings with Papists. *Stupor & mirabilia facta sunt in terra*, *Propheta prophetabant mendacium*: „ *Sacerdotes applaudebant manibus suis*: „ *populus meus dilexit talia*: *quid ergo fiet in nouissimis eius*? Hierem. 5. 30. 31. A wonderfull & horrible thing is committed in the Land, England: the Prophetes (Oates & Dugdale) Prophecy falsely, „ & the Priests (Ministers) applaude this with their hands, „ & my People, vpon whom I haue shewed so many Blessings, *Loue all this*: *what will become of them in the end*?

„ E. C. pag. If Murdering of Hereticks should really be a sin (as „ none of them will acknowledge) yet so long as the Priests & Iesuites shall tell „ them to the contrary, nay shall cry it vp for a signal Act of Piety, they are „ bound to beleue them, & so many MURDERERS as People shall com-  
mit

„mit on such a beleaf, & from the pure Principle of blind obedience, so many  
 „worthy, & Holy Actions do they perform, & by a necessity of consequence  
 „do merit accordingly. Therefore how greate must needs be their Reward in  
 „Heauen, who shall not only haue their hands imbrued in a few trifling, petty  
 „Murthers, but shall make whole nations swim in Blood, & shall not spare their  
 „Magistrates Princes, or Kings.

Ans<sup>r</sup>. Here is not one true word: & the whole discourse relies on two  
 abominable lyes, equall to those of Oates, your Brother Minister. The first that  
*none of us will acknowledge MURDER of Hereticks to be a sin.* We vnanimously  
 professe it is a sin: we are ready to signe it with our Blood, if need be. We  
 declare, we beleeue that it is a mortal sin for any priuate man to kill another,  
 vnlesse it be for his owne necessary defence. This we say, & are ready to con-  
 firme with Oath.

The second Lye, is, *that Papists are bound to beleeue what their Priests teach, con-  
 trary to the law of God, & that MURDER committed in consequence of that be-  
 leefe becomes meritorious.* This is most false, all Papists know they must obey God  
 rather then men & the credit they giue to their Priests, is meerly because they  
 teach what God commands. And did they find their Priests guilty of such lyes,  
 as you of the Ministry fill your Sermons, & Libelloes writing with, (contrary  
 to the law of God: *thou shalt not beare false witness*) they would neuer vouch-  
 safe to heare them, but cast them off, as a pack of knaues.

„ E. C. pag. 21. I think this will suffice, to make clear the Truth of  
 „my whole Assertion, how the Jesuites account MURDER & TREASONS  
 to be *Lawfull, necessary, commendable, & meritorious.*

Answer. You haue proued no one of all those points: we de-  
 clare against them all: we protest, we hold MURDER & TREASON  
 vnlawfull on all occasions: & that neither the one nor the other can be *merito-  
 rious.* When soeuer his sacred Majesty shall be pleased to order it, all the Jesuites,  
 & other Priests in his Dominions are ready to declare in such forme as he shall  
 prescribe them, that they detest MURDER & TREASON, & all  
 Doctrine teaching either of them: & all this in the obuius plaine sense of the  
 words, without *Equiuocation*, or *mental Reseruation*, which two ways of cl-aking  
 a man's mind they renounce, & acknowledge to haue been deseruedly con-  
 demned by Innocent XI. 2. Mar. 1679.

And they do further declare, that they shall think themselves sensibly obliged  
 to any Person, who shall procure his Majesties consent to the making of such  
 a publick Declaration.

„ E. C. p. 21. I shall now come to giue the Papists some se-  
 rious

„rious CONSIDERATIONS vpon what I haue sayd , & so conclude.

Ans. Those who design mischeife to a town giue fals allar-  
mes, that defendants being drawn to a place where there is no danger , may  
neglect those where there is some. Whether you intend such a stratagem , I  
cannot tell ; but I am sure your *considerations* are needlesse to Peaceable Catho-  
licks , and necessary to your *sedizious Brethren*. So you mis apply your Plaster ,  
where there is no sore.

I will not gratify so much the Factious party , as to examin your  
*Considerations* : & shew their defects. Whereof some are childish : some others  
substantiall in themselues , & taken out of Popish Authours , yet handled so awk-  
wardly , that I once thought you Preuaricated & would diuert your Readers  
from their Duty to their Prince , by commending it weakly. Yet I hope this  
proceedes from an inability to compose stronger discourse. Indeed those strong  
Reasons taken out of *Papists* in your vnderstanding , are not vnlike to *Heracles*'s  
club in the hand of a Pigmei.

„ E. C. p. 30. For our King , let all true loyall harts  
„pray with me.

Answer. J I pray God , that both you , & all the Ministy did hartily  
pray for his Majesty. I do assure you , that *Papists* , & particularly *Iesuites* doe pray  
hartily for him : & I will confirme it out of a Pamplet printed in french by a  
*Iesuit* , in which speaking to the sūe executed , he says : *Pray also for his Majesty :*  
*that God be pleased to giue him a wise Council , faithfull officers , contragious armys , a Pea-*  
*ceable People , a happy raigne , a long life , & an eternal Glory.* This I assure you that  
*Iesuit* sayd from his hart : & is ready to seale it with his blood.



